



SAWT AL-HIND

The VOICE OF HIND 8

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SUFFICIENT
FOR YOU IS

Allah

ON THE
OPPRESSED
STATE!

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Ruling on killing infidel women, children and the elderly in war.

Allah says: **“Do not fabricate anything with your tongue, saying that it is halal and that it is Haram to fabricate a lie against Allah. Know that those who slander Allah are not successful. (Surat an-Nahl: 116)**

Imam Ibn Katheer writes in the interpretation of this verse: Allah Almighty forbade the polytheists to take the path of those who used to declare things lawful (halal) and unlawful (haram) and give them a name by mutual consent, such as Bahira, Wasila, Saba, Ham and other similar terms which they had coined in their pre-Islamic period and have now become part of their law. (Tafsir ibn Kath-eer). Ignorant people nowadays try to criticize the jihad and fighting around the world by distorting various terms, trying to disprove the blessed operations of the Mujahideen and putting the religion of Allah and the methodology of the forefathers behind the back. They incite Muslims to self-imposed laws, and thus play with the religion of Allah, and fabricate lies against Allah, saying that the disbelief of patriotism and nationality is the real Islam, or jihad and fighting have nothing to do with Islam. Therefore, it is necessary that these rules of jurisprudence of jihad be explained in the light of Shari’ah and in accordance with the understanding of the Salaf.

As mentioned earlier, it is **“the characteristic of disbelief”** that makes a disbeliever a **“warrior”** (harbi), which makes his life, wealth and honor lawful, unless he is one of the Ahl al-Mahidah, the Ahl al-Aman, or the Ahl al-Dhimma because These are exceptional cases in which he has protection of life and property.

However, in other cases, the Shari’ah forbids the killing of women, children and the elderly of the infidels under normal circumstances and prevents them from shedding their blood. But this is not the last and final command of the Shari’ah about them, but in some cases their killing is justified. Therefore, the objectors present only those hadiths which do not allow the killing of infidel women, children and the elderly under any circumstances, and leave out the

hadiths which justify the killing of infidel women, children and the elderly. Therefore, we will present here the proofs for both the legality and the illegality of this issue and then compare them in the light of the views of the jurists, which will make the truth as crystal clear for everyone to see.

First of all, we mention some of the proofs given by the objectors: In the Sahih-ayn, it is narrated from Abdullah ibn Umar that **in some of the expeditions of the Messenger of Allah, a slain woman was found, then he forbade killing women and children. (Bukhari - Book of Jihad and Travel)**. Also, in Sahih Muslim, it is narrated from Hazrat Burida bin Al-Hasib that **when the Prophet (PBUH) appointed a person as the commander of an army or detachment, he would especially order him to fear Allah and do good to the Muslims. To do Jihad in the name of Allah, fight in the way of Allah against him who disbelieves in Allah, strive hard and do not steal from the booty of war, and do not be unfaithful, and do not mutilate and do not kill the children. (Sahih Muslim: Kitab al-Jihad and travel)**.

Also, in Sunan Abi Dawood, it is narrated from Rabah ibn Rabi’ah that **we were in a battle with the Messenger of Allah (PBUH). When he saw that the people were gathered around something, he sent a man and said: Go and check why people have gathered around. So, the man came back and he said that they are around a slain woman. Prophet said she couldn’t fight. The companion said that Khalid ibn al-Waleed was on every first detachment, so he sent a man and said: Tell Khalid not to kill any woman or labourer. (Sunan Abi Dawood)**.

These are the arguments that forbid the killing of infidel women, children and the elderly, but is it a final ruling that it is not permissible to kill infidel women, children and the elderly under any circumstances? Or has there not been an incident in the time of the Prophet (PBUH) in which the children and women of the disbelievers were killed?

If so, what is the meaning of the ahaadith that have been narrated by the muhaddithin in the Sahihan and oth-

er books to justify their killings? And what is the meaning of those incidents which took place in the time of the Prophet and the Companions where the children and women of the disbelievers were ruthlessly killed!

Couldn't the companions of Prophet (PBUH) follow these commands themselves? Or today the people who criticize, want to abandon these orders and adopt a new religion that doesn't allow hurting the feelings of the infidels and polytheists? Or today's ignorant people, are unable to understand the contradictions in these hadiths? Even though the Salaf have explained these things openly. Or do they want to abandon the understanding of Salaf and want to interpret the religion through their own understanding?

The jurists, on the same grounds, have ordered the killing of infidel women and the elderly who are involved in the war in any way, such as giving their opinion or advising them in the war, providing financial support, inciting war against the Muslims, or Provoke, or help, or something like that. So, let's observe both sides of the picture according to the understanding of the Salaf-e-Saliheen, so that we can benefit from the method of the Salaf and move towards the truth, by the help of Allah. Before we mention the circumstances and cases in which it is permissible to kill the children, women and the elderly of the infidels, we will discuss some principles here so that it will be easier to understand.

One of the important principles on which the edifice of Islamic law is based is that there is a difference between the able (i.e., the work that is within the reach of man) and the non-obligatory (i.e., the work that is beyond the reach of man). Let it be kept, so this blessed saying of Allah Almighty indicates this: **So, fear Allah as much as you can, (Surat al-Taghabun: 16)**. This is a general principle that guides us in various chapters of the Shari'ah, whether it is a matter of worship or belief. As narrated in Sahih Muslim from Abu Hurayrah that the Messenger of Allah (PBUH) said: **If I order something, do as much as you can in it. (Sahih Muslim Kitab Al-Hajj)**.

Imam al-Nawawi writes in his commentary on this hadith: **This principle is one of the most important foundations of Islam and is an example of the "Jawami al-Kalam" that has been given to the Prophet (PBUH)**.

Under this principle, there are many rules of Shari'ah, such as prayers and all its types, so if one is not able to perform certain parts of the prayers or some of its conditions, then he should perform the remaining parts and conditions that are within his means. Similarly, a person who is not able to perform ablutions or ghusl will wash as much of his body as he can. (Sharh Muslim).

The scholars have taken the principle from the above-mentioned and other similar verses and hadiths that: What is meant by mentioning this rule here is that like other commandments of the Shari'ah, all the obligations in the commandments related to jihad are obligatory as far as

possible. Therefore, when it is beyond one's power to fulfil an order, it is not obligatory. Therefore:

1: In the first verse, the command not to kill is given only when it is possible to do so, but if the Mujahideen do not have the power to do so, for example, if they are in a state of emergency to destroy the enemy, exterminate, drown, or so on. If someone else is forced to do something, it will be permissible for them to do so.

2: Similarly, it is obligatory to refrain from killing women and children only when it is possible to separate them from adult men, but if it is not possible for the Mujahideen to distinguish between them, such as bloodshed, raids or other like that. In other cases, where women and children have mingled with the militants, it would be permissible to kill them side by side with the militants.

3: Similarly, killing a Muslim under normal circumstances is Haram and unlawful. But if it is not possible for the Mujahideen to defeat the infidels or wage jihad against them without killing a Muslim, then it is permissible to do so. For example, when infidels use Muslim prisoners as a shield in front of them (and it is not possible to target the infidel army without killing them, then it is permissible to attack with the intention of killing the infidels, even if the Muslims are killed as a result).

Therefore, it is permissible to kill the old men, women and children of the infidels with other infidels without any intention, provided that they become targets with the fighters for which they cannot be identified, in such case it is permissible to kill them. The evidence for this is the hadeeth narrated in Saheeh from Saab ibn Jathama (RA) that he said: **The Prophet (PBUH) was asked about the descendants of the polytheists. Women and children also become targets, so he said: "They are among them." (Sahih Muslim)**.

This hadith proves the justification of killing infidel women and children with their parents when they are not recognized. According to a Muslim narration, **"He is among his parents"**. Similarly, it is narrated from Hazrat Abdullah bin Umar that the Holy Prophet raided Bani Mustaliq while they were in a state of negligence and their animals were drinking water. **The Prophet (PBUH) killed those of them who were about to fight and imprisoned the women and children. (Sahih Bukhari)**.

Similarly, it is narrated in Sahih Ibn Hibban that the Prophet (PBUH) made Abu Bakr the commander of our army, so we fought the polytheists, raided them at night and killed them. Our secret sign of attack was **"Amit Amit"**. Hazrat Salamah says that he killed the mushrikeen of seven houses with his own hand that night. (Sahih Ibn Hibban). The same hadith is also found in Sunan Abi Dawood, Musnad Ahmad with more or less words and Haakim has declared it to be saheeh on the terms of Muslim. Imam Ibn Hujra says in the context of the hadith of Sa'ab bin Jathama: You say that Ahl-e-Dar means family. The Prophet (PBUH)

said: **If they become a target due to mixing, then it is permissible to kill them, and he added: The meaning of this hadeeth is that if a woman fights, she will be killed. (Fath al-Bari Laban Hajar).**

Therefore, Imam Muslim has regularly included this chapter in Sahih Muslim: **“It is permissible to kill women and children unintentionally at night”** and Imam al-Nawawi, in his commentary on Sahih Muslim, says: **That is, when the Prophet (PBUH) was asked about the attack on the women and children of the Mushrikeen and the women and children were killed as a result, he explained: They are among their parents.**

In other words, there is nothing wrong with that. This is because they will be subject to the same rules as their parents, in wills, in marriages, in QISAS and Diyat, and in other matters like them. And it also means that this killing should not be intentional and will not be killed unless it is necessary, as mentioned in the previous hadiths regarding the prohibition of killing women and children. So, this means that if a distinction between women and children is possible. And this is the religion of Imam Malik, Imam Abu Hanifa and other majority of scholars. And night raids mean when they are attacked at night when a man cannot be distinguished from women and children, and here in this hadeeth there is evidence of night raids, and it also allows that those who have received the invitation can also be attacked in negligence. And this hadeeth also shows that the ruling of the children of polytheists in this world is the same as the ruling of their parents, and as far as the Hereafter is concerned, if they die before they reach puberty, then there are three opinions of the scholars. The first opinion, which is more correct, is that they will be in heaven, the second opinion is that they will be in hell, and the third opinion is that nothing has been decided about them. God knows best. (Sharh Al-Nawawi Ali Al-Muslim).

Imam Ibn al-Athir (may Allah be pleased with him) said: **“Yabitun”** means to attack the enemy at night and in their negligence and to return the spoils. Your statement that **“they are one of them.”** This means that the Shari’ah ruling of these children and women and the Shari’ah ruling of their families is the same. A similar meaning is found in a narration in which the Prophet (PBUH) said: **He is one of his parents. (Comprehensive Principles).**

Imam al-Nawawi said: There is a consensus among the scholars to follow this hadith and to forbid the killing of women and children who do not fight, but if they do fight, the majority of the scholars say that they will be killed. And you add: In the same way, it is not permissible to kill anyone who is not fit to fight, unless he actually fights, or gives his opinion to the enemy in battle, or obeys him, or incites him to fight, and so on. Work, (Sharh Al-Nawawi Al Muslim).

Imam Ibn Qudaamah (RA) said: It is permissible to kill women and children in a night raid and in their homes if it is not intended to kill them alone. And it is permissible

to kill these disbelievers and to kill their animals in order to defeat them. And there is no difference in it, (al-Mughni wa al-Sharh). Imam Ibn Qudaamah quotes Imam Ahmad ibn Hanbal as saying: There is no harm in killing at night. Was the attack on Rome anything other than the night of blood? And we do not know that anyone disliked killing the enemy at night (Al-Mughni). Hafiz Ibn Hajar Asqalani also quotes Imam Ahmad ibn Hanbal as saying: There is nothing wrong with killing these infidels at night and I do not know of any scholar who disagreed with this. (Al-Bari Ibn Hajar).

Imam Abu Dada has narrated in his message that the Prophet (PBUH) had installed a catapult against the people of Ta’af. (Sahih Al-Tirmidhi) Similarly, Bayhaqi has narrated about Amr bin Al-Aas that he used a catapult against the people of Alexandria. With reference to the conquest of Caesarea, Bayhaqi himself quoted Yazid ibn Abi Habib as saying: They (i.e. Muslim soldiers) used to shell Caesarea daily with sixty catapults.

This battle took place in the time of Umar bin Khattab (RA). Even after that, Muslims continued to use catapults in various wars. So, Saeed ibn Mansoor narrates from Safwan ibn Amr that: In the time of Amir Mu’awiyah, Jinada ibn Abi Umayyah al-Azdi, Abdullah ibn Qais al-Fazari and his other naval commanders rained fire on their enemies, especially the Romans, and burned them. Muslims used this tactic against their enemies. Then he says: This was the practice of the Muslims even in the later periods. Saeed ibn Mansoor also narrated from Alqamah that he took part in a battle in the time of Amir Mu’awiyah and saw that Muslims used to fire shells at their enemies with catapults.

Shaykh Nasir al Fahd (may Allah hasten his release) says: Therefore, scholars agree that it is permissible to use catapults and other such means against the enemy. And it is no secret that the catapult does not distinguish between women, children and adult men and destroys everything that comes in its way. This indicates that if, according to the Ahl hal wal-Aqd of the Mujahedeen, the destruction of the infidels’ territories and the killing of the infidels is a requirement of jihad, then it is permissible according to sharee’ah because the Messenger of Allah (saw) and his successors used to fire catapults at the infidel population until the area was conquered. And no one has ever stopped the Muslims from doing so for fear of uprooting the infidels and destroying their territory.

Shaykh (May Allah hasten his release) further adds: If we collect all these ahaadeeth, it becomes clear that what is actually forbidden is that they did not attack women and children with the intention of killing them. However, if they are killed accidentally, for example in a bloodbath or raid, or when it is not possible to distinguish between them and other fighters, then there is nothing wrong with killing them, because of the presence of women and children. Jihad cannot be suspended. (Ruling on the use of weapons of war against infidels).

Be cautious of your faith

During your respite in the
Lands of Kufr

The revival of The Islamic State didn't come out spontaneously. Rather, for its revival, Allah brought about certain circumstances. And He brought about people, who will give victory to His religion by His Leave. And after that, what we saw were great sacrifices.

The sacrifices of the Mujāhidīn who embarked out for the sake of Allah's religion. They left the world, and their families, while seeking that their bodies be torn apart. And by the Grace of Allah, these Mujāhidīn's blood brought about its honor and glory for the Ummah. And after this, and after going through many challenges, the Islamic State was open for the world to see.

The dead hearts were revived by the announcement of the Islamic State, which compelled many to research more about Islam. This announcement brought to light the lies of the evil scholars who had twisted the religion of Islam. And it became apparent that the fruits of Jihad would come about, not long after a people tread this path. In the Maldives, the correct 'Aqīdah and Manhaj are considered to be mostly something strange.

However, when the Islamic State was revived, many people opened their eyes to reality, just like how it happened elsewhere in the world. Thus, they became eager to live under the Khilafah's shade. And many Maldivians made Hijrah to the blessed Khilafah to give victory to Allah's religion. What we saw then was that many of the brothers and sisters who associated themselves with the Islamic State were in search of a way to make Hijrah. And one would see their Īman was flourishing, an Īman which required the recitation of a single Verse to fill their eyes with tears.

Then followed the tests, which would certainly come about from the Sunnah of Allah. For if one says he has believed, then the next thing that is most close to him is being tested. Allah Ta'ālā Said: **"Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars."** (al-Ankabūt 2-3)

One of the biggest reasons why people are tested is to separate those truthful from the liars. And to purify the ranks



of the Muslims from the Munāfiqīn. Therefore, the greater the tests are, the greater the purification of the ranks of the Muslims.

As per the Sunnah of Allah, the Lord of the Ālamīn, the Islamic State was also tested. And the Munāfiqīn who hid within the cover of the State were exposed, and the ranks were further purified. These tests were even affecting the Ansar of the State in the Maldives. And they have had to wait without making Hijrah even if it was temporary. Months and years have passed after this. And it would greatly benefit that every Muwahhid accounts the Īman in his heart, and how much his certainty and reliance upon Allah has changed.

One of the biggest reasons it is obligatory to make Hijrah from Kufr lands to the lands of Islam is to preserve one's 'Aqīdah. And to safeguard himself from adhering to the Dunyā, and dislike for death. And to protect oneself, while fearing the possibility of being inclined to much-publicized false desires, and to paths that leads to Hellfire. Having to live in the lands of Kufr is undoubtedly a great humiliation. And if one does not exert himself into fleeing from such lands, or from striving to drive out the Kuffar and Murtaddīn from these lands, he might face serious consequences, both in the Dunyā and the Ākhirah.

In times of tribulation, the best way to steadfastness for brothers and sisters in Kufr lands such as the Maldives is to remain as a Jamā'ah. In addition to this, make sure that your closest friends are upon the same 'Aqīdah as you. And also, increasing your presence in gatherings where Allah is remembered much.

Gatherings of remembrance are no doubt something that will bring about significant benefits. So, take some time for such gatherings, either during the day or night. And those brothers with wives and children should increase such gatherings in their household. As increasing the state of one's Īman, preparing one's self for the path of Hijrah and Jihad is not only for men.

Apart from the purification of the soul, another matter that will prevent you from forgetting your purpose is not being negligent of the affairs of the Ummah. Therefore, whenever two people of this path meet, the Islamic State's affairs should come up. Moreover, the subject of Muslims who are suffering, and the affairs of prisoners from among our brothers and sisters should be remembered too.

A critical issue to be highlighted about some brothers and sisters who attribute themselves to the Islamic State is, that sadly, when they are asked about the Muslim Ummah, or the prisoners, or the recent instructions, news, and speeches from the Islamic State, they don't have any clue about it. This unfamiliarity is undoubtedly disappointing. And how much effort is exerted by the Shar'ī, and the brothers in the media to prepare articles of knowledge, books, and magazines released by the Islamic State on major issues of this Ummah?

For the brothers and sisters residing in Kufr lands, such as the Maldives, you are also advised to enjoin good and forbid

evil, publicly and privately, and even within your households. How many times have we seen a certain brother engaging in wrongful activities, yet the remaining choosing to be silent over it? How many times do we backbite, talking about a brother in his absence, while he is, in fact, someone who might accept it if given advice? It is undoubtedly a sign of weak Īman if the forbidding of evil doesn't happen between the brothers and sisters upon the same 'Aqīdah. Also, it is more likely that such people have gathered for a worldly reason or benefit rather than having gathered for the Pleasure of Allah. Therefore, forbid evil in the way as taught in Islam. If you see any wrong, advise them privately.

However, if there is a benefit, advise them publicly. In addition to this, the good should be enjoined too. Therefore, advise each other regarding the voluntary prayers and fasting, the night prayer, and spending in Allah's cause, all of which are known to be qualities of those who have surpassed us in the battlefields.

The final advice is regarding the reinforcement of the social relationship between the brothers and sisters. We should keep in mind that there will only be a few who will sincerely provide support for the brothers and sisters who enjoin the correct Manhaj during their times of distress and affliction in lands of Kufr. Therefore, when your Muslim brother is in need, hasten to help him. The Messenger of Allah (PBUH) said: **"The Muslim is the brother of his fellow Muslim; he does not wrong him or let him down. The one who meets the needs of his brother, Allah will meet his needs. Whoever relieves a Muslim of distress, Allah will relieve him of distress on the Day of Resurrection."** (al-Bukhārī 2442 / Muslim 2580).

Helping the Muslims in need also increases the bond that was made only for the Pleasure of Allah. Helping also includes checking on the families of the prisoners and helping them with whatever you can.

Without a shadow of a doubt, if you don't work towards the purification of the soul, being aware the affairs of the Ummah, enjoining good and forbidding evil, and from helping each other during the time you are held in the lands of Kufr, then Nifāq, adherence to Dunyā and darkness of sins may be collected within your heart without you realizing it. And by the time the door of Hijrah has opened once again, your heart may be sick with all these sicknesses. And you might end up bringing nothing but excuses from your tongue, the day you are suddenly required to stand in the ranks of the Muslim army or to set out in the path of Allah.

So be cautious of this, and bring yourself to account, and be ready, for a time when the Ummah is suddenly in need of you, while you were unexpected of it. And cure your heart of diseases of Nifāq and sins. And your tongues, from words, that there is no good after you have uttered it. And fear Allah, knowing that it is you, and only yourself, that you will have to account for on the Day of Judgement. Thus, we seek refuge in Allah, the Lord of the Ālamīn.



SUFFICIENT
FOR YOU IS
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OH THE OPPRESSED
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All praise belongs to Allah, the Lord of creation. The final result will be for the righteous. I bear witness there is nothing worthy of worship except Allah – alone with no partner attributed to Him – the rightful and true King. And I bear witness Muhammad is His slave and His messenger, the imam of the first and last. As for what follows:

“And they say, ‘O you upon whom the Message has been sent down, indeed you are mad.’ (Al-Hijr: 6). “And the Disbelievers say, this is a magician and a liar.” (As-Sād: 4).

And they said he is a soothsayer. They used whatever slandering terms they could use, they would just throw them at Rasūlullāh (PBUH) in order to assassinate the character of Rasūlullāh (PBUH), and the purpose of that was to destroy the Message itself, because Allāh says: **“We know that you, [O Muhammad], are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allāh that the wrongdoers reject.” (Al-An ‘am: 33).**

Narrated by Al-Bayhaqī and Al-Hākim; Right before the season of Hajj, Al-Walīd Bin Mughīrah who was the elder of Quraish at the time, he addressed a meeting with the leaders of the community and he told them, “The season of Hajj is approaching, Pilgrimage, and the delegations of the Arabs are going to start pouring in, let us unify our opinion regarding this associate of yours and let us not contradict each other.” So, the people said, **“You tell us what you think, we**

will abide by it.” Al-Walīd Bin Mughīrah said, **“I want to hear from you.”** They said, **“We will claim that he is a soothsayer.”** He responded, **“No, he is no soothsayer. I have seen soothsayers and he does not engage in the rhymed mumbling doggerel they use.”** [He was saying that] people are not going to believe you if you say that he is a soothsayer. They said, **“Well, let us say that he is crazy; possessed by spirits.”** He said, **“He is not crazy. We have seen and known those who are crazy and he has none of their choking erratic movement and mumbling.”** He does not show the signs of people who are insane or possessed by Jinn. They said, **“Well, let us claim that he is a poet.”** He said, **“No, he is no poet. We know poetry in all its metrical forms and what he speaks is not poetry.”** Al-Walīd Ibn Mughīrah in another narration says, **“I am the most expert among you in poetry, I know all of its forms, and Quran is not poetry.”** They said, **“Let us claim that he is a sorcerer.”** He said, **“No, he is no sorcerer. We have seen sorcerers and their magic and he does not do any of their tying and untying.”** So basically, they mentioned all what they had and Al-Walīd Ibn Mughīrah was saying that this will not make sense. Eventually they asked, **“Well, what are we going to say?!”** So, he thought about it for a while and then he came back and said, **“Well let us just say that he is a sorcerer.”** Before that he said, **“By God, there is splendor in what he speaks. In essence, he is like a palm tree whose**

branches give much fruit. All you have been saying will not be believed. The closest thing is for you to say [that] this man is a sorcerer who comes between a man and his religion, a man and his father, a man and his wife, a man and his brother, and a man and his tribe.” That is the closest that we can come to agree on that he is a sorcerer. That is when Allah revealed the Āyāt: **“Indeed, he thought and deliberated. So, may he be destroyed [for] how he deliberated. Then may he be destroyed [for] how he deliberated. Then he considered [again]; Then he frowned and scowled; Then he turned back and was arrogant. And said, ‘This is not but magic imitated [from others]. This is not but the word of a human being”.**

Just as the prophets (**‘alayhimus-salam**) were accused by the Mushrikīn of lying, practicing sorcery, suffering from insanity, their followers are accused and disparaged by the Kuffar and Murtaddin of all kinds of accusations to prevent people from following the path of Allah and to justify their war against the guided ones. This is exactly what the Islamic State soldiers have suffered since its establishment (may Allah honor it). It began in Iraq when the Islamic State was accused of extremism and oppressing factions there, in order for the leaders of the Sahwat to convince their followers their war against it was justified in accordance with the words of Allah: **“But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah” (al-Hujūrāt: 9).** Then, the matter reached to Sham, where the Islamic State was accused of being Khawarij. Thus, the Sahwat misquoted the hadith of Prophet Muhammad (PBUH) in order to justify the spilling of the blood of the Mughahideen and to distort their image.

When the Islamic State declared Khilafah upon the methodology of Prophethood in 2014 CE the media of the hypocrites, disbelievers and the apostates at the forefront of which was the the Dajjalī Irānī media, started a campaign to malign the image of the Islamic State across the world. They therefore came up with the conspiracy theories in order to present the Mughahideen of the Islamic State as the agents of the Jews and the Americans. This was a calculated and deliberate move in order to charter assassinate the Mughahideen of the Islamic State. Today, after the Sahwat murtaddin and those allied with them have given up on eliminating the Islamic State by themselves, and because of their need to offer more obedience to the tawaghīt and Crusaders, their clear declaration of allying with the mushrikīn to fight the Islamic State in Khurasan, Sham, Libya, Yemen, et al., has become a necessity that forced them to change their judgement against the Islamic State. This change of accusation took the form of accusing the Islamic State of being an apostate kāfir group, instead of being an innovated, oppressing group, as they used to falsely accuse it before. It suits them because now they can declare their alliance with the tawaghīt and Crusaders against the Islamic State. Likewise, the tawaghīt and their tails from the Sahwat murtaddin aim through ac-

cusing the Islamic State of kufr to split its ranks, after their previous attempts failed, in which they used unjust accusations: oppression, extremism, innovation, etc.

Soon after the Islamic State’s declaration of Wilayah-al-Hind, the leaders of the deviant sects present in the lands of Al-Hind began to consult their allies about the lies they would be using against the State. And the only labels they came with were the familiar ones of oppression and extremism. Thus, we tell the hypocrites, disbelievers and apostates to form a common opinion against the Mughahideen of the Islamic State just as their predecessors gathered and formed a common opinion against our beloved Messenger (PBUH) as discussed earlier. Even then, by Allah’s permission, they will fail to extinguish the light of Allah the same way they failed before. While the Islamic State of Iraq expanded to Sham after they falsely and unjustly accused it of oppression and extremism, conquest and control followed by the raising of its flag across many lands after they accused it of innovation and being Khawarij. By Allah’s permission, every accusation will be followed by greater conquest, more stable control, and wider spread all over the world. We consider this to be the greatest way in which Allah defends this oppressed group of believers, as He said: **“Indeed, Allah defends those who have believed. Indeed, Allah does not like everyone treacherous and ungrateful” (al-Hajj: 38).** Allah, the Almighty, said to their prophet: **“So let not their speech grieve you. Indeed, we know what they conceal and what they declare” (Ya-sin: 76).**

And as for our Aqeedah and Manhaj is concerned, it is crystal clear like the midday sun, that of the pious Salaf and the reputable Khalaf. Today we shall convey to you some of the words of our Shuyukh (elders), our Umara (leaders). Amirul Mumineen Abu Omar al-Husainiy al-Baghdadi (RH) said: **“Indeed, the people have made many false accusations which were unfounded and were blatant lies about our Aqeedah. They accused us of making Takfir on all Muslims in general, and they accused us of justifying the blood and properties of Muslims, and they accused us of forcing the people to join the State using the sword (violence). To address these statements, this is our explanation to deny their accusations, so that there is no longer any reason for them to spread lies and doubt about us”.**

we believe and we enforce the destruction and annihilation of all forms of Shirk, and the prohibition of anything that leads the people into shirk. Imam Muslim has narrated in Saheeh Abī Al-Hayyāj Al-Asadiy, he has said, has been said to me by Ali (RA), remember that I will be sending you as Rasulullaah (PBUH) has sent me, **“Do not leave the sculptures unless you destroy it, and do not leave the graves to be worshiped and glorified unless you destroy it.”** we believe that the Rafidha (Shi’a) are a group of shirk and apostasy, they are also a group that are opposed to the complete implementation of the Islamic Shari’a law. we believe the practitioners of witchcraft are apostates and have become

infidels and it is an obligation for us to kill them, and their repentance is not accepted in the courts (of dunyā). Omar bin Khattāb (RA) has said: **“The punishment for a magician (one who deals in witchcraft) is to decapitate (slaughter) them with the sword”.**

We do not make takfeer on the Muslims that pray facing the qibla because of their sins, such as adultery, drinking khamr and stealing, as long as they do not claim it is halal for them to be doing so. Our belief in faith is the middle path (tawasuth), between khawarij who are ghuluw (excessive in the matters of religion) and between ahlu irja who are mufrithin (people who are careless and lax or give too much tolerance). And those who profess the syahadatain and reveal to us his Islam, and do not perform any act that takes them out of the fold of Islam, then we treat them as we treat the Muslims. And we leave what is in his inner heart to Allah. And we believe that there are two categories of kufr, namely kufr akbar and kufr ashgar, and that the denial of the truth could be caused by one's belief, words, or actions. As for making takfeer on someone personally, this depends on the fulfillment of syuruth (requirements) and the absence of mawani' (instances that prevent takfeer).

We believe that tahaakum (referring to someone for judgement) is done only to the Shari'a of Allah ta'ala in every case of complaint arbitrated in the courts of the Islamic State. As for tahaakum to laws of the tawaghit, such as man-made laws, tribal laws and others, this negates one's Islam and leads to disbelief (nawaqidul Islam). Allah ta'ala says: **“And whoever does not judge by what Allah has revealed – then it is those who are the disbelievers” (Al-Mā'idah 5:44)**

we believe in humbling ourselves before the Prophet Muhammad (PBUH), and that it is haram to ignore his words. And it is haram to make takfir upon those who have earned the highest of degrees and the noblest of positions, of which are the four rightly-guided caliphs (Abu Bakr, Umar, Uthman & Ali), the Sahābah (companions of the Prophet PBUH), and members of his household. Allah said: **“Indeed, we have sent you as a witness and a bringer of good tidings and a warner. That you [people] may believe in Allah and His Messenger and honor him and respect the Prophet and exalt Allah morning and afternoon.” (Al-Fath 48:8-9)**

we believe that secularism in its various forms and doctrines, such as nationalism, socialism and communism, is tantamount to kufr, it cancels one's shahadat and pulls the people away from the religion of Islam. And we believe anyone who is affiliated and participates in any political party/activity, has become an apostate. This is because these acts replace the law of Allah ta'ala, and handover the loyalty and power of ummah to the enemies of Allah ta'ala such as the Crusaders, and the Shi'a Rafidhah. Allah ta'ala says about the state of the person who agrees to replace even only one matter that is part of the law of Allah ta'ala, **“And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them -in one matter only-, indeed,**

you would be Mushrikeen” (Al-An 'am 6:121). There is no difference between those who are in the government/parliament or those in the party branches. But we do not make takfir generally on all who are in the party; as long as there is no hujjah (argument/explanation) delivered to them. We believe those who defend the infidel/apostate rulers are also apostates, as are those who help them (rulers) with any type of defense or aid, such as clothing, food, medicine or anything else that can strengthen their position. So, his actions (helping apostate rulers) thus, will become the justification/reason for us to shed his blood (due to his apostasy).

we believe that jihad fi sabilillah (fighting in the path of Allah) is an obligation upon every single Muslim since the fall of the caliphate in Andalusia (modern day Spain) in the effort to liberate occupied Muslim lands. And that the obligation of jihad is one that is constant, to be performed under the commands of a righteous leader or even one that is a fajir (sinner), and the biggest sin after kufr (disbelief in Allah) is to reject or hinder jihad fisabilillah at a time when it is made wajib (obligatory) upon every single Muslim. Imam Ibnu Hazm (RA) said: **“There is not a sin after (the sin of) kufr which is worse, than the sin of one who prevents jihad against the disbelievers when it is commanded by Islam, and that is the hindering of the Muslims to perform jihad against the disbelievers with the excuse that a Muslim may be a fasiq (venial sinner), though this (character of a fasiq) is not considered as a justification (to prevent jihad).”**

we believe that when a country or a state is engulfed in the glorification of kufr, and what dominates in it are the laws based on kufr and not the laws of Islam, then these countries and states are dar al-kufr (land of disbelief). However, we do not declare takfir upon every citizen that preside in that country or state. And since the Muslim countries of today are ruled by the laws of the Taghoot (tyrants) and disbelief, we are convinced of the kufr and apostasy of the rulers of these lands and their military forces. And to fight them is more obligatory than to fight the leaders of the cross (Crusaders), and we give warnings and reminders that we will fight the forces (whose apostasy and loyalty to the disbelievers are clear) that fight the Islamic State of Iraq, even if they call themselves with the names of the Arabs or Islam. We advise and warn them, so they will not have to ransom sheep for their rulers, as that is only what they are worthy of, in the effort to rid Iraq of the Crusader powers. we believe that it is an obligation to oppose the police and the military of the Taghoot and apostate governments, and what they have established in the form of corporations/firms such as oil companies and others. And we believe in the necessity of destroying and eliminating the agencies, boards and establishments that are clear to us will be means by which the Taghoot will rely on to maintain their grip on power.

we believe that members of other jama'at (group) of jihad who are fighting in various fronts are our brothers in religion, and we will never consider them as kafirs (disbelievers)

or asfajirs (sinners), unless they delve into vice and deviate from the obligations of the religion in these times, because we consider them as brothers under the same banner (the banner of la ilaha illallah). Every group or individual who are allied with the rulers whom we are in war with, we consider them as those who are uncommitted towards us, the Islamic State. Rather, they are of evil and we reject them. Therefore, it is a matter of great concern in dealing with the rulers when making treaties/agreements without the permission of the Islamic State.

we believe in treating with love the pious scholars who are truthful and to be humble before them, and to discard from them their mistakes and shortcomings, and to expose those who are supporting the plans of the Taghoot, or pretending and spreading falsehood about the religion of Allah. we hold that those who preceded us in (leaving for) jihad, they are those who are honored, and it is our responsibility to support (taking care and be of service to) the families of the mujahideen and their properties.

we believe in the obligation to release the captives and the oppressed from amongst the Muslims from the hands of the kufar (disbelievers), by means of war or ransom. Rasullah (PBUH) said: **“Free the captives”, and thus it is an obligation upon us to treat fairly the prisoners whether they are from the disbelievers or from the martyrs. Rasullah (PBUH) said: “Whoever provides for a fighter in the cause of Allah has actually fought, and whoever takes care of the family of a fighter has actually fought.”**

we believe in the obligation of providing the proper understanding and teaching the ummah regarding the matters of the religion, and when they have gained something from it, then it is for them a benefit in the dunya and the hereafter. And we make obligatory the seeking of beneficial worldly knowledge (such as science) which the ummah wishes and requires. And what is other than that is permissible, as long it does not deviate from the divine knowledge of revelation.

we believe it is forbidden those things that lead to heinous acts and the evil that it pulls into, such as the satellite channels (that perpetuate indecency and vileness). And it is obligatory for the women what has been commanded upon them from revelation, that is to cover themselves modestly as prescribed by the shariah. And it is obligatory for them to protect themselves from ikhtilat (free mixing between non-mahrams) so that they may safeguard their chastity. Allah ta'ala said: **“Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the hereafter. And Allah knows and you do not know.” (An-Nur 24:19)** [end of the words of Amirul Mumineen Abu Omar al-Husainiy al-Baghdadi al-Quraishiy rahimahullah]

The Shaikh and Mujahid Abu Muhammad-al-Adnan-ash-Shami (may Allah have Mercy upon him) said in refuting the false accusations about the Islamic state: “So if you

desire to know the truth then be impartial to Allah and look; Who is it today that are the bitter enemies of America, and who opposes the Jews and the rafidah and all of their tails (followers) from the tyrants? Who is it that enrages them? Who is it that threatens their security? Who unsettles them from their places of rest? Who became a source of concern for them and terrifies them? Upon whom do they plot and conspire night and day? Against whom did they direct all their media and their trumpets to damage the reputation, discredit, distort, disrupt, accuse, slander, incite and gather against?

There is no doubt that they are the Mujāhidīn, but I ask you by Allah, O seeker of Jihad - Is the Islamic State not on the top of this list? I ask you by Allah, is there any entity on the face of the Earth that the nations of disbelief and their groups and movements agreed to wage war upon and sought to do so like that of the (Islamic) State? And yet they claim that the State corrupted the Jihad in Iraq and wants to corrupt it in Ash-Shām! I ask you by Allah, O seeker of the truth - If the State were a corrupter of the Jihad would the nations of disbelief wage war upon it and seek to eradicate it? Would it not be best for them to leave it alone if those claims were honest? Or is it that the nations of disbelief and their followers from among the tyrants have become protectors of the Jihad and eager to safeguard it? O you who seeks the victory of Allah's Religion, do you want to be in the rank of Sālim Iblīs, or the group of Jarbā, or the militia of Jamāl Marūf, or Aḥfād ar-Ra'īs, or the Northern gangs, or Afash and Ḥayyāni and Jazarah And behind them Āl Salūl, America and the disbelieving West? So, by Allah, the support and cheering of them for you in your fighting against the State is reason enough for you to stop fighting the State or supporting those who fight it, in addition to the joy of the Nuṣayris and the Rāfiḍah at what you do.

O you who seeks Righteousness, your Prophet said: **“Go to Ash-Shām, for verily it is Allah's chosen land from among His lands, to which the best of His creation will be gathered.”** So, look to the immigrants (muḥājirīn) in the land of Ash-Shām, among which rank are they today? Do you think O confused one that they left their homes, their wealth and their nations in order to corrupt the jihad, or rather did they come to fight in the Path of Allah? Did they leave their families and their dependents and split from their beloved ones to fight the ones who wage Jihad in the Path of Allah, or did they come to fight the tyrants and the corrupters and to give victory to this Religion? Did they depart in order to steal wealth and to oppress Muslims, or to defend the sanctity and the honor of the vulnerable?”

Allah the Exalted said: **“O you who believe, if a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.” (Al-Hujurat: 6).**

ABU KHALID AL HINDI

MAY ALLAH ACCEPT HIM

He was very fond of spilling the blood of infidels of India and hence his Lord bestowed upon him the honor of doing so in Khusasan. Indeed bravery and advancing towards the enemy are the most beloved traits in a human being. If a mujahid is armed with these he surely reaches through them the pleasure and obedience of Allah ta'ala. And then strong belief in the fate written by Allah and with the best hope in Allah subhanahu wa ta'ala are the perfect weapons of the defence of a Muslim depending on which he remains steadfast in the times where the hearts tremble, affairs become serious and circumstances grow intense.

Abu khalid al Hindi (may Allah accept him) was a gallant son of Islam whose heart was filled with revenge for the followers of religion of Islam from the filthy Infidels. He was so beautifully armed by bravery, steadfastness and the wish to advance towards the enemy that such an example is seldom found. He had bonded his heart with jihad fi sabeel lillah and after having achieved massive blood shed of infidels his soul was longing to meet death for the sake of Allah, and hence he embraced shahadah while fighting a war to avenge Islam and its followers giving the enemy the worst memory of defeat they will remember for ages. May Allah reward him the best for his great performance. amen.

Birth and expeditions:

He was born in the city of Kirala, South India. He had seen the brutalities of infidel hindus and Sikhs and their hatred towards the Muslims from his own eyes in Kashmir and india, but he had no way to take revenge or support his Muslim brothers then. In these areas he could not find a single group amongst the groups that claimed to be Islamic or involved in jihad to be true in their word or ideology. Therefore he asked Allah to show him the right path and to bring him closer to the ones holding strongly on to Quran and Sunnah. And he bid farewell to all these groups.

He took education in Quran from his native town Kasara goth in childhood and memorized most of the Quran by heart. When he touched youth and was ready to earn a living he set to travel asking Allah for His grace, to trade in the holy city of Makkah, for eitikaf and to attain more knowledge of Quran he regularly visited Masjid e Haram. During his stay in Makkah Allah granted him the honor of doing Hajj.

The desire to fight in the path of Allah:

In the beginning he joined a tanzeem which claimed to work for the cause of protecting the rights of the Muslims of India, in this tanzeem he received physical and military training and also got a few opportunities to attack the infidels but as soon as he realized this tanzeem believes in innovative concepts of nationalism and patriotism and are far away from tawheed and Sunnah, he immediately left it.

When Allah ta'la granted The Islamic state power in this area and the caliphate returned, he immediately openly announced support towards them and started inviting people to join and do qitaal in its rows, this is when difficulties and trials surrounded him, his close relatives forbade him from this path, but Allah kept him steadfast and he did not even stop to look back at these relations. Infact, he even invited them to the path of truth and tried his best to correct the suspicions the crooked enemies of the Islamic state had instilled in their hearts.

He began making efforts to migrate to Dar ul Islam. In the beginning he tried to find routes to migrate to Wilaya of Iraq and Syria but they were not available soon his contact with the brothers who had preceded in migration to waliyah al Khurasan got established. They assisted him in achieving his goal of hijra and helped him in crossing the check posts of infidels and apostates that they had specially erected to stop the Muslims from reaching the lands of Islam.

Upon reaching the wilaya al khurasan he went to the military training camps. During these times flames of war had flared up in Wazir, Ibrahim khail and Tora bora and to stop the advancing enemy, mujahideen were leaving the camps in groups , he desired to join these groups to fight even before ending the basic military training. Thus,

his first training camp where he learned to use different weapons turned out to be his first battlefield and therefore he learned directly from the experience of Mujahideen brothers who had preceded in war fronts.

Advancement and bravery:

Later he joined the "kateebatul fateh" where mujahideen do ribaat in the frontlines near the enemy and during this time he took part in many battles, in the area of Zawa of Nangarhaar during a clash with apostates a grenade fell next to him a part of which penetrated in his body and he became injured. Being severely injured he still desired to stay in the war front in hope that if death arrives it shall only be in the state of ribaat. But the brothers did not accept any of his pleas except sending him back for treatment and rest.

He rested in home for a very short duration compelled by the desire to join back in qitaal without waiting for the wounds to heal he came back. The umara'(leaders) again had to convince him to go back till he was better in health so he could take part in jihad and qitaal with full strength. During this time when he was supposed to be resting he offered himself altruistically to the service of his brothers in back rows so much so that his wounds started showing a delay in recovery, now the brothers made it obligatory on him to stay home and till he is healthy he was not allowed to go out.



Just like the previous incident, once in a clash with taliban apostate he got injured again, this time the dagger from the grenade did not leave a deep wound like earlier hence Allah healed him quicker than before and he was able to join ranks in the front, sooner.

Amongst the stories of his steadfastness is, once he with other mujahideen got surrounded by apostates, this area was very high in altitude and it was not an easy trek down but they declined the option to surrender in front of the enemy instead chose to keep fighting in defence till

Allah sent heavy clouds which covered this area allowing them to become invisible to the eyes of enemy and hence they were succesful in safely reaching their brothers.

Similarly one day in the area of Zawa sinjar after being chosen by the military leader he with a few more brothers became successful in making a big attack of apostate taaliban a failure neither the immense numbers of the enemy nor their terrible bombings could lead them to success as Allah chose our brother and his group to push the enemy back. Hence the brothers killed many of them and injured even more forcing the enemy to retreat back in vain.

Holding fast to Sunnah and obedience in piety:

He was very strict in holding on to the Deen(religion) and ibadah, he guarded his wudu, even in bombardments and toughest situations he would always offer prayers in congregation as a priority in masjid, he would give azan in masjid would establish prayer and would invite Muslims and mujahideen alike to not delay prayers. To seek knowledge of sharee'a and to make use of ilm of ulema he would put an extra effort, whoever could teach him a thing even if it was a nafl act of worship he would stay with him. He enjoined good acts and forbade from evil. If he saw an evil he would finish it off with his hands. One of the incidents to show his haste in piety is, once he heard a brother telling the instance of Abu Duhah r.a that when he r.a heard the following ayah he immediately gave his orchard in charity: **Who is it that would loan Allah a goodly loan... (al-baqrah: 245).**

He stood up and gifted his beloved bottle of itr (perfume) to a mujahid brother saying "ya Allah in my belongings there is nothing more beloved to me than this"

Similarly he taqaballahu would practise haste in listening and being obedient to the favorable or unfavorable orders of the leaders, he would advise the fellow brothers for the same and incline them towards listening and obeying. Once he reached home and he had things belonging to mujahideen, when the command reached this brother that the belongings need to be given to the mujahideen as per their need, despite of severe snow and difficult atmosphere, he went back to his brothers to hand them their luggage in order to fulfil the command given to him by his Emir.

Longing for shahadat (martyrdom):

Abu khalid longed very much to attain shahadah, often he would pray to Allah that He honors him with it, hence he made his name written in the list of isteshahadi's, and then he would keep reminding and insisting his umra to send him for this mission.

Whenever an istishahadi was needed in war front abu khalid rahimahullah would travel long difficult mountainous routes to that place, but umra would postpone his name and he would again return back to jihad o qitaal, sometimes only one way travelling would take a day or

even two days but would travel that distance by foot. In this duration Allah had not decreed shahdah for him which was otherwise definitely a promise.

And atleast one day the great news reached, on the previous 1st of sha'aban Wednesday, an inghimasi attack was planned on a worship place of hindus in Kabul, Abu Khalid rahimahullahu was chosen to carry it out. He attacked hindus and Sikhs in their togetherness with a martyrdom operation and killed many of them and then he attacked the Afghan peace keeping force that was coming to help them and up on them he detonated two explosive devices, he killed and wounded many apostates of this force as well. In this blessed attack around 60 infidels and apostates were injured and murdered Alhumdulillah. We are extremely grateful to Allah for blessing us with this opportunity.

During the attack on a worship place keeping the clashes with peace keeping force and the huge damage that will be caused to the enemy of Allah in mind, he announced in the beginning that he is coming with a unit of army of isteshadis, it was way after the martyrdom of abu khalid that the apostates got to know that this immense blood shed was due to a single lion of The Islamic state their big battalions were facing. May Allah accept him in the pious amen.

This is how Allah made it possible for Abu Khalid al hindi rahimahullahu in this land to take revenge from infidel hindus while it was so far from the land of India, while he was hopeful that he would wage qitaal against them in Hindustan only. Therefore, Allah made a way out for him to avenge the heinous crimes that kuffaar committed in Kashmir and Hindustan upon Muslims. Thus, this attack brought serenity to the hearts of the oppressed Muslims. We pray to Allah taa'la that He accepts this mission from our brother Abu Khalid, may He accept his prayer and enter him in heavens, indeed He is very benoalent and karim **wal hamdulillahi Rabbil Aalameen.**





THIS GAME
WILL NOT
PAUSE
NOW

The day of destruction and devastation of the nations of Kufr. The day when Kufr was humiliated. The day when the Ummah took its very first step towards their victory over Kufr. It was a blow in the face of falsehood that instilled the lessons of nusrah and victory in the hearts of the people of truth. A handful of Istishadiyyin awakened the Ummah from the deep slumber of negligence it was in. Yes, a handful of Istishadiyyin made the Ummah realise where it's honour and dignity lies. They made the Kufr bite dust and remembered them of the ruling of Jizyah. This was a time when America used to think of itself as the "Strongest" and "Mightiest" claiming to have divine attributes of being able to do all things. Interfering in every matter proclaiming "Ana rabbukumu al-aAala", forgetting in the arrogance of their power and strength that the Lions of Allah are still alive who will never tolerate this great Shirk. The soldiers of Allah charged upon them and the wrath of Allah which had been decided in the heavens was about to descend upon the Kuffar.



SAWT-AL-HIND

Ansar ul khilafah in Hind

SAFAR 1442 H